



**EVERY DAY
WITH JESUS**

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ONS

Missions Today

Irwin To Head Survey Work

Leonard G. Irwin of Atlanta, associate secretary of the Department of Survey and Special Studies of the Home Mission Board, was named secretary. The action was taken by the Board in its mid-year session following the resignation of Billy T. Hargrove to take the pastorate of the Southern Baptist Temple in Phoenix. Irwin, a native of Pensacola, Florida, has been with the department for two years. He was a pastor at Panama City, Florida before coming to the Board.



Church Loans Liberalized

Another step in liberalizing church loans offered by the Home Mission Board was taken in extending the term of loans from a maximum of 10 years to 15. Earlier the Board had extended its limit on the amount of loans possible from \$25,000 to \$50,000.

Lawrence-Garrison Name Given Mission Building

Two long-time mission leaders were honored when the Home Mission Board voted to name its office building the Lawrence-Garrison Building. The men so honored are J. B. Lawrence of Atlanta, executive secretary of the Board for 24 years, and G. Frank Garrison, director of the division of church loans and a former president of the Board. Garrison has served, as a staff member and as a board member, a total of 31 years. It was while Lawrence was executive secretary and Garrison was president that the property at 161 Spring Street NW in Atlanta was purchased.

101 Cubans Resettled

Southern Baptists have resettled 101 Cuban refugees, or 27 families, this year. Supervising the ministry in Miami is missionary Robert Fricke, who indicated his office is working with 20 other churches concerned with resettling a family. Fricke called for increased help by other Southern Baptists to resettle the Latin Americans who are arriving at the rate of 1,600 a week, and have swelled the Miami Cuban population to more than 140,000.

Texas Church Wins Development Honor

The First Baptist Church of Willis, Texas, serving a small lumbering town in South Central Texas, received the national Church Development award from the Home Mission Board at recognition services at Glorieta. Robert Culver is pastor. Three other churches were recognized as outstanding in their category. They were Lake Como Baptist Church, Lake Como, Miss.; First Baptist Church, O'Brien, Texas; and West Heights Baptist Church in Pontotoc, Miss.

Mississippi, Georgia, Lead Summer Workers

Georgia and Mississippi led all states in the number of students who served as summer missionaries under the Home Mission Board this year. Each supplied 69 of the 595 students. Texas with 68 and Tennessee with 53 were next in rank. The leading college was Mississippi College at Clinton with 32 students on the field.

Home MISSIONS

Walker L. Knight, Editor
Jo Ann Parker, Editorial Assistant

MISSIONS TODAY	2
LETTERS	3
ON THE WARPATH	4
EVERY DAY WITH JESUS	5
IN-SERVICE TRAINING	10
BAPTISTS WARNED AGAINST 'NATIONALISM' OF CHURCHES	12
I WILL NOT FORSAKE HIM	13
SEMINARY EXTENSION IN N. C.	15
ONE OF THE OTHER 20,000	17
ROSH HASHANAH	18
TAYLOR HEADS AIR FORCE CHAPLAINS	20
STUDENT MISSION PASTORATES	20
STUDENTS BUILD INDIAN CHURCH	21
ALASKAN INTERNATIONAL PARTY	22
A LITERACY WORKER'S DAIRY	23
AMONG THE MISSIONARIES	24
NEW APPOINTEES	26
AUTREY PREACHES IN CRUSADES	28
BROWN NAMED SECRETARY FOR MILITARY MINISTRIES	30
MISSIONARY TED YORK DIES	30



Photo by Rogers

Cover

Fun for the young people at Capitol Avenue Baptist Church is provided through a hat creating contest. The boys made the hats for the girls. Here Betty Jean Underwood models the first prize. For a story of how this church takes Jesus every day to its neighborhood read pages 5 through 9.

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LETTERS

Response to July Issue

Congratulations to you and your associates who are doing such an admirable job of presenting the home mission interests of Southern Baptists in such a fine, objective manner. The magazine is more realistic, less provincial, and more informative than ever before. When I read the article by James O. Duncan, "Southern Baptists and Their Relation to Other Christians," and "Dialogue," (Religious News Service) and the insights reflected in "Editorials" plus the matters of denominational concern I just had to forward my thanks to you.

James A. Sawyer
Cocoa, Florida

My concern for home missions causes me to be especially appreciative of the contribution you are making to this field through your magazine.

In every respect, the quality of the magazine has been improved to a superb degree; the pictures, layout, and articles especially. The magazine is particularly important to me not only because of the mission concern that we share, but in providing me a window of the Southern Baptist Convention.

Henry A. McCanna, Executive Director
Town and Country, National Council of Churches of Christ

Regarding the July issue of *Home Missions*, let me say that it seems good when questions raised by James O. Duncan concerning "Southern Baptists and Their Relation to Other Christians," can be published in a denominational magazine.

Regardless of what the answers might be, it is a mark of increasing denominational maturity and responsibility at least to discuss objectively the problems involved.

Chaplain G. J. Stafford
Dublin, Georgia

While it is not my policy to write editors about anything and I must confess that I have not read the *Home Missions* magazine for many months, I did find occasion to read your July issue. Honestly, I believe it to be one of the best Baptist magazines I have ever read. I regret that I have not been reading previous issues. I congratulate you on the makeup, the content, and the spirit of the entire journal.

Herbert R. Howard
Dallas, Texas

Home Missions is always an interesting and helpful magazine of Baptist and religious information. I take it you do not take any specific stand on the integration issue; which I think is wise on the part of all our denominational leaders. If you should do so it would immediately antagonize many of our people.

Karl H. Moore
Ardmore, Oklahoma

I have not taken a specific stand editorially favoring integration, but I feel that schools, churches, and businesses should be open to all people who seek the best education, who seek to worship, and who want equal economic opportunities. I believe this is a moral problem, and that possibly we should be antagonizing some of our people about the problem. However, this is not the main purpose of *Home Missions*. See the issues of May and July, 1960 for an extensive treatment of our work with National Baptists and an editorial on Christian procedure in race relations.

—Editor

ON THE WARPATH

By Courts Redford
Executive Secretary, HMB

ONE of our student summer missionaries, in reporting her most interesting experiences, told of hearing a fine Christian Indian in Arizona tell of his faith in Christ.

After reciting his blessings and calling attention to sin's carnage and man's spiritual need, he held up his Bible and said:

"I claim this Bible as my tomahawk and I'm on the warpath for my Lord."

He expressed in those few words the essentials of an aggressive evangelistic and missionary program for Christ.

It calls our attention to foes. There will be no war where there are no enemies.

Today the Christian forces of America face many enemies. Crime, gambling, drunkenness, immorality, and dishonesty stalk across our land in increasing numbers and power.

Many city churches reportedly can no longer have Sunday night services because those attending may be attacked by hoodlums that prey upon good people who walk our streets. Crime is costing the American people \$60,000,000 a day. It is increasing every year. It threatens our way of life.

A noted Negro leader, Carl Rowan, writes: "All the intellectual arguments and sociological explanations in the world do not meet fully the need to do something about the fact that people are being killed and maimed, street gangs are spreading terror in big cities, young girls are bearing an increasing number of illegitimate children, and dope and gin mills flourish in our urban centers."

While church membership grows, the American homes are disintegrating, respect for law and order declines, social economic and social prejudice thrives, moral principles are disregarded, respect for Christian leaders and for the Bible decreases, and the Christian forces seem

impotent to stop the march of the devil's brigade.

The Indian was right. We are on the warpath—or at least we should be.

This means those with evangelistic zeal and Christian fervor must make an aggressive charge upon the devil's forces. We cannot win battles by defensive maneuvers. They are good and are needed at times, but an aggressive attack must be planned and executed if America is to survive. Atheism, agnosticism, and materialism are leading America down the Godless road of ruin to the graveyard of civilizations, and nothing short of an all out counter offensive by Christian forces will stem the tide.

The words of Woodrow Wilson were never more appropriate: "Civilization cannot survive materially unless it is redeemed spiritually with the Spirit of Christ and by being made free and happy by the practices which spring out of that spirit."

The Indian possessed the right weapon. Let all Southern Baptists claim their Bible as "tomahawks" and start out on the warpath with our Indian friend.

Paul exhorts us to "take the helmet of salvation and the sword of the Spirit, which is the word of God" (Eph. 6:17), that ye may be able to withstand in the evil day. He instructed Timothy to "preach the word: be instant in season, out of season: reprove, rebuke, exhort with all long-suffering and doctrine" (2 Tim. 4:2).

The writer of Hebrews explains that "the word of God is quick and powerful, and sharper than any two-edged sword, piercing even . . . the joints and marrow, and is a discernor of the thoughts and intents of the heart" (Heb. 4:12).

It is the preaching and teaching of the Word that is needed. Christian lay-

men and preachers alike need to appropriate the Word to their own lives, that each may indeed become an "epistle written in our hearts, known and read of all men" (2 Cor. 3:2). The Word is indeed the "tomahawk" that is needed in today's warfare.

The Indian expressed another important idea in his brief statement. Holding his Bible above his head, he said, "I claim this as my tomahawk and I'm on the warpath for my God."

Notice the personal references in that statement. *He* personally accepted a responsibility. It was *his* own Bible that he proposed to use. It was *he* who enlisted for the conflict. He did it for *his* Lord.

Too many today try to "pass the buck." They think of Christian warfare as being the exclusive task of the pastor, or the deacons, or Sunday school teachers, or other Christian leaders. So many of our church members have not enlisted for the conflict. They do not take a personal stand against the foes with which we fight. Some apparently love sin and sinful practices more than they love God. They take the Lord's day for selfish pleasures rather than for divine worship. They compromise with liquor interests, the racing crowd, the libertines, and the money changers for fear that an outright stand for Christ might hurt their prestige or social standing, or their business prospects. They take no definite stand for the Lord. They give no personal testimony.

The day is far spent. "The night cometh when no man can work" (John 9:4b). It is imperative, therefore, that each of us take inventory of his own heart and life, and lay aside the minor things of life that he may say with our Indian friend,

"I claim this (Bible) as my tomahawk and I'm on the warpath for my Lord."



A LITERACY CLASS is a part of the week day ministry of the Capitol Avenue Baptist Church. These women also receive instruction in home economics and other subjects in which

they are interested, plus a strong spiritual emphasis in Bible study. Workers are volunteers from the church and Second Ponce de Leon Baptist Church of Atlanta.

Every Day With Jesus

By Jacqueline Durham
Atlanta

HMB Photos by Ralph Rogers

Churches like Capitol Avenue in Atlanta find new, enriched ways to reach their communities through the use of a week day ministry that takes Jesus every day to people in spiritual need.

"MY dream is for our church to be a beehive of activity—a Christian workshop—to meet every type of need," the attractive, energetic missionary said of a two-year-old week day ministry in an Atlanta church.

This is a way to make Christianity relevant to our society—every day," said Clovis Brantley, assistant secretary in charge of mission centers for Southern Baptists' Home Mission Board.

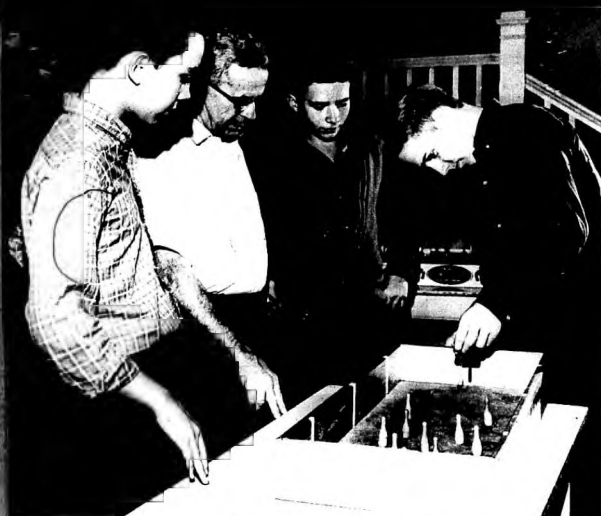
The room in our large spacious church was going to waste during the week," reasoned one pastor. "The people in the community needed a ministry in their everyday lives; so we tried to provide it through a week day program."

These people, voicing the purpose and potential of a

new-fledged ministry for downtown churches, reiterate what the poet said of the church:

"What means this stately Gothic pile
To Christian worship set apart.
If crowded streets, mile after mile,
Feel not the throbbing of its heart."
(Anonymous)

Capitol Avenue Baptist Church in Atlanta has provided city, state and denominational leadership for Southern Baptists since 1880. Such names as W. Hershell Ford, William Waterhouse, James W. Haley, John Glenn Morris, Frances Whitworth, Troy D. Woodbury, G. Frank Garrison, Edwin Bell, and Homer L. Grice are on the roster of the church's products entering full-time Christian service.



DEACON EDDIE CALLOWAY, a General Motors employee, gives spare time to working with teen-age boys. Here he works with Joe Brewer, Bob Waters, and Jerry Kilgo during a recreation period.

ATLANTA ARTIST MRS. REX NEELY, a member of Second Ponce de Leon Baptist Church, instructs Juniors during a Bible drill. A number of workers from Mrs. Neely's church donate time for the week day ministry.



6

The story is an old one, and re-enacted many times each year in the mushrooming cities of America. The section of Atlanta where Capitol Avenue church stood began to deteriorate. The people were moving out to the suburbs—and taking their church membership with them.

Other churches in the neighborhood gave in to the force of city transition and closed their doors. Only Capitol Avenue stood in the midst of the deteriorating neighborhood, facing clearance and revamping by the city.

Their plight was serious—almost desperate. The membership had dwindled and the budget with it. After more than 75 years of outstanding leadership would Capitol Avenue follow in the footsteps of other churches who found themselves in similar circumstances—and move out?

Pastor Fred Propst and the congregation refused to believe the church had served its purpose. (Propst had already retired but the challenge of Capitol Avenue's situation drew him back into the ministry full time.)

Gradually the people repaired and remodeled their building. In 1960 they were ready for the big step. A step which would lead them over new thresholds of service in the community in which they had held fast.

The ministry was formally presented to the church in January 1960. The Home Mission Board, located in the same city, asked to have a part in the financial support so that the ministry might serve as a pilot for other churches. Already the Board had set up a plan such as this and was responding to churches who wanted to develop a week day ministry.

The pastor's wife, Louise Propst, with 11 years of experience in Good Will Center work, was chosen to direct the ministry. Many of the techniques and elements of the week day effort are the same. Through the ministry, the church reaches into the community, providing interesting, creative activities and meeting needs which it sees.

With a limited budget from Capitol Avenue and the Home Mission Board, the ministry began, operating on two theories which Louise Propst holds as true: 1) If you are to reach people, any kind of people, you must try to reach them with the best—in equipment, leadership, and dedication. 2) Build gradually—rather than starting off with a big bang and falling on your face.

She started with nurseries and children's Bible classes with planned, guided activities.

Later, women's groups, teen-age

groups, and Adult Bible classes were added. The activities gained momentum until February, 1961, 360 were enrolled in the various classes. Louise Propst was teaching all of them with some volunteer help.

The church people were beginning to understand the purpose and function of the ministry and to see its effectiveness. But a breakthrough was needed to meet the rising tide of needs.

For the year that the ministry had been in operation, Second Ponce de Leon Baptist Church (which sponsored the Capitol Avenue church way back in 1880) had been watching with prayerful interest, impressed by the downtown ministry.

"Let us cooperate in this with you," they requested of Capitol Avenue.

Capitol Avenue accepted the offer. More funds were made available and an assistant, Mrs. Charles Waddy, was secured to help direct the activities.

Much-needed volunteer help was added from Second Ponce de Leon. Enrollment grew quickly to more than 600. Eager, dedicated women worked with the children. Vivacious young couples led the teen-age group meeting on Tuesday nights. Intensive Bible study on Thursday morning and night brought responses from the church membership. The most recent addition to the program is literacy classes two days each week, teaching people in the community to read and write.

One of the most striking activities is a mothers' Bible class. It starts at nine o'clock Wednesday morning with crafts, followed by Bible study. For a ten-week period, Smith-Hughes Vocational School, has provided their home economics teacher to give instruction in food preparation, sewing, and child care. She instructs for three hours. The women eat the food they prepare and don't go home until one p.m.

The group began with 13—now has more than 60 enrolled. How do they start coming? "I was invited by my nephew's wife's sister," said a grandmother.

"My cousin has been talking about it to me for a long time," said one young mother who was enjoying the activities after leaving her two young daughters in the nursery. "I have to drive in several miles, but I plan to keep on coming," she added.

And how do they like it?

Oh, it's wonderful to learn new things—do new things," bubbled one energetic young woman. "I need to learn more—I have four children. It does me good to get away from the children for awhile too," she added.



HOME ECONOMICS INSTRUCTION is given by Mrs. R. C. Hensley, a teacher at the Smith-Hughes Vocational School. Assisting Mrs. Hensley is Mrs. Geneva Fefrell, who was saved in the mothers' Bible class held on Wednesday mornings. Two weeks later her husband was saved. Both have been baptized and are active in the church program.

"Enjoy it," said one lady, a little more reserved, proudly holding a piece of material she had chosen for a skirt. "We learn painting, cooking, sewing—and they're starting a writing class, in two days. I'm going to take that."

As a result of the Bible class, several women have made professions of faith in Christ. One beautiful young mother came to Mrs. Propst after the class one morning and told of her need for a Saviour, and she was saved that morning. Since then, she has helped out at the church with the week day ministry. She is radiant as she works, wherever it happens to be, nursery or kitchen. In a recent revival 52 were converted, most of whom have been baptized and are active members of the church.

This work isn't hit or miss with the volunteer workers either. They come faithfully and eagerly. Their faces reflect the joy they receive from this personal service.

Capitol Avenue is the only church remaining in the neighborhood. Plans are on the city's drawing board now to develop in the immediate vicinity of the church one of the most elaborate "apartment cities" in the South. With the present ministry continued, the church will be in a position to expand and meet the needs and interests of the sophisticated cliff dwellers.

"This is just a dream," says Louise Propst. But the relevance of Christianity is fast becoming a reality on the crowded streets around the church.

7



THE BIBLE IS TAUGHT JUNIORS by Mrs. Charles Waddy, ministry. Mrs. Waddy previously worked in the week day associate to Mrs. Propst in the direction of the week day ministry of Coliseum Baptist Church in New Orleans.

'Our large, spacious church building was going to waste during the week.'

MANY churches across the country are starting the week day type ministry according to Clovis Brantley. "A few of them have asked us to help them set it up or find a qualified missionary to direct their week day ministry, and in a few cases provide limited financial assistance," he said.

Coliseum Place Baptist Church in New Orleans was not reaching the majority of the people through its regular program. "Our large spacious church building was going to waste during the week," said Pastor Robert Richardson.

Richardson contacted the city missions director and associational missionary. Soon a plan was worked out whereby the Home Mission Board would pay the salary of the director (Mrs. Charles Waddy who later became assistant at Capitol Avenue in Atlanta) and Coliseum Place would pay the expenses of operation. Later the mission board added a station wagon.

Miss Rosemary McGuire, now the missionary, says the church members are much in favor of the program. Only two out of 12 volunteer workers are not members of Coliseum. Neighboring churches help by donating supplies and refreshments.

Of 165 enrolled in the program, two-thirds are not active in any phase of the church program. The church has seen its outreach increase. One woman in the Bible class accepted Christ as her Saviour. She began to witness to her family, and has brought her husband, mother, sister, sister-in-law and several nieces to the same decision.

The aim of Coliseum's center is to serve as a connecting link between the community and the church. One Junior boy who sang in the worship service with the choir from Junior Club, asked, "When can I come back? I enjoyed this."

At least ten children from the center program have started attending Sunday school and three of the teenagers have become the backbone of the Intermediate department as a result of Teen Time says Miss McGuire.

A worthy and unusual activity conducted in the week day ministry of Parkdale Baptist Church in Lubbock Texas, is a Sick Children's Clinic. The clinic grew out of the desire of the family doctor of the pastor-director, Durrell Davison, and his wife to provide medical care for those who could not afford it.

Dr. William S. Ullom explored the possibilities; the Davisons gathered materials, and the clinic opened. Five patients appeared the first day. Now as many as 52 are seen in a single day during the period from 12 until two o'clock. Seven doctors take turns helping Dr. Ullom on the five days the clinic is open. Many nurses and a staff of volunteer workers from other churches assist.

Shots and medication are given free, with the doctor providing much of the medicine from his own supply. Local pharmaceutical companies have supplied some medicines.

George Madison, pastor-director of Cass Park Baptist Church in Detroit, Michigan, felt that his constituency needed food, clothing and personal articles, like soap and tooth paste. Through the help of the church membership and other churches, they are meeting these needs.

Among the many classes conducted during the week at Cass Park have been "How to make inexpensive Christmas gifts" and "How to cook cheap cuts of beef."

The Bethany Baptist Church in Dayton, Ohio, which began its ministry with a licensed day care center for children,

now utilizes its facilities, including a gymnasium, for a full range of Bible study, sports, and craft activities for children of all ages, teens, adult men and women.

The men play basketball on Tuesday nights, volleyball on Saturday nights. There is a quiet room especially for study if youngsters need a place to get their homework.

"The church members are willing to help with activities," said Bethany's pastor, Roger Baxter. "For a while they didn't understand the center, but they soon saw how the boys and girls were coming and changing, and they too became concerned."

The elements which distinguish the week day ministry from good will centers and mission centers are these: the director is part of the church staff, sometimes the pastor; the ministry is conducted in the church building; and volunteers come from within the church.

"This is a church ministry," says Brantley. "These others are often associational projects."

The ministry presents opportunities to use talented members who are being used nowhere else in the church—people with special talents like carpentering, cooking, sewing, ceramics, art, medicine, and athletics.



THE AFFECTION which Mrs. Louise Propst gives is returned tenfold, as indicated in this picture as children in the week day ministry greet her on Sunday morning. Also shown are Mr. Propst and Mrs. Ruby Jones, long time member of the church who has been an ardent supporter of the week day ministry.

THE MOTHERS' BIBLE CLASS, spiritual hub of the week day ministry, is taught by Mrs. Propst each Wednesday morning. Many of the women indicated they came initially for some other activity but that which now means the most to them is

the Bible study. "We spend our time in making it worthwhile for the people to come," Mrs. Propst says. "We do not have to do much visiting. The program sells itself."



IN-SERVICE TRAINING

By Nat C. Bettis
Jefferson City, Tennessee



"Christian service indoctrination . . . church-related in-service training . . . understanding Baptist life . . ."

New terms on the Baptist academic horizon? Perhaps so, but in reality new approaches to the task for which Baptist higher education was originally created, that is to train students for the Christian ministry. Today the Christian ministry concept has broadened from its earlier preaching connotation to include many ministries and thousands of job titles.

From its beginning Carson-Newman College at Jefferson City, Tennessee has sought to provide the very best training possible for all its students. In recent years special concern has been felt for the adequate preparation of those entering church-related ministries. Clarence Watson of the Carson-Newman faculty, working in cooperation with the Knox County Association of Baptists, began in 1960 giving field guidance to students enlisted to serve a few hours each week in a Knoxville Good Will Center. Soon thereafter the administration saw the need of a full-time director for the expanding church-related in-service training and off-campus program of education for Christian service.

In 1961 a cooperative joint sponsorship of a full-time director for Carson-Newman College was framed with the college by the Home Mission Board and the missions department of the

Tennessee Baptist Convention. The author, a member of the University of Corpus Christi faculty, became director of the cooperative pilot project.

On-Campus In-Service Training

The director works with students preparing for church-related vocations by registering their particular interest along with other personal data. Each student is interviewed and a file folder is set up for him. He is encouraged to find a place of service, either volunteer or remunerative in a local church or religious institution just as quickly as possible. The director seeks to assist the student in getting located by serving as a contact or placement person for the student and the church or institution.

Each month the student submits a report of his Christian service activities, which is added to his accumulative file folder. The director constantly keeps on the alert for an opportunity to counsel with the student about problems brought to him personally or concerning factors in the monthly report that reveal counseling needs. When a student accepts a place of definite service, he indicates to the director the name of his immediate supervisor. Thereafter, the director works closely with the student and the supervisor to counsel and guide into

effective service. If desired, personality and interest inventories are available to the student to aid his making of a vocational choice and to help direct his preparatory activities.

A significant feature of in-service training as directed to the student is a three semester hour course entitled "Understanding Baptist Life." Though primarily designed for the student planning to enter some church-related vocation, it is open to all students who want to know more about the heritage, doctrines, and work of the people called Baptists. The executive leadership of Southern Baptist Convention boards and agencies highly recommend this course to students who will serve with or perhaps be future employees of the denomination. Furthermore, a recent action of the executive board of the Tennessee Baptist Convention "recommended that all freshman and/or transfer students who receive any form of denominational scholarship or grant-in-aid be given the strongest possible encouragement to enroll in this course."

By way of resume, during the 1961-62 school year Carson-Newman College enrolled about 1,300 students each semester. Of that number approximately 325 were preparing for some type of church-related vocation. Ninety of the

UNDERSTANDING BAPTIST LIFE, an elective course at Carson-Newman College in Jefferson City, Tennessee, is taught by Nat C. Bettis, director of church-related in-service training and off-campus education for Christian service.

people wish to take the course to justify a center. There are 67 courses in the extension program curriculum including Bible, religious education, English, and music. The courses offered are presented so as to be of great practical value to the pastor as well as to the lay leadership in the church. The material is designed and presented in such manner as to afford the student the greatest help in the shortest possible time, regardless of his previous training.

FIELD GUIDANCE of students in mission work is provided by N. C. Bettis at Carson-Newman. Here Linda and Annie Edwards are preparing to leave for mission work in the car provided by the school.

In the past 12 years over 5,000 pastors, deacons, and church leaders in Sunday school, Training Union, WMU, Brotherhood, etc. have taken advantage of this opportunity for further study and development in Christian service. During the recent school year 446 students enrolled at 16 teaching centers for one or more courses. This phase of Carson-Newman's special emphasis upon education for Christian service will possibly be expanded in the future to include weekly correspondence lessons printed in county newspapers, teaching by telecast, state prison extension centers, and adult extension classes taught during the local church Vacation Bible school for children. The training need for effective Christian service in the Tennessee Appalachian area is tremendous, and Carson-Newman College is seeking to contribute significantly to the meeting of this need.

latter students "elected" to participate (since it was purely voluntary) by registering their vocational interest and submitting periodically an activities report.

Thirty-five students enrolled either in the fall or spring semester for the course in denominational orientation. A "bonus" feature for the class each semester was a field trip to Nashville for a visit to Southern and Tennessee Baptist institutions as well as to get first-hand acquaintance with many personalities at each location. At other times during the school year outstanding Baptist personalities appeared before the class. Repeatedly, members of the classes have emphasized the valuable new denominational perspective and appreciation which is now theirs.

Off-Campus Education for Christian Service

In 1950 Carson-Newman College initiated its off-campus program of education for Christian service to serve the unfortunate thousands of consecrated church leaders who are denied the privilege of going to college on campus. Under this program a teaching center "off campus" can be established anywhere in East Tennessee for those who cannot come to the campus, if enough



Around the world eight times!

It is actually eight times and 3,765 miles on the ninth time around. This total represents over 25,000 miles in-service travel.

These figures help to tell the story of the in-service training of the students at the Clear Creek Baptist School, Pineville, Kentucky.

Called of God to "... go into all the world..." the students go in all directions from Clear Creek Baptist School to put into practice

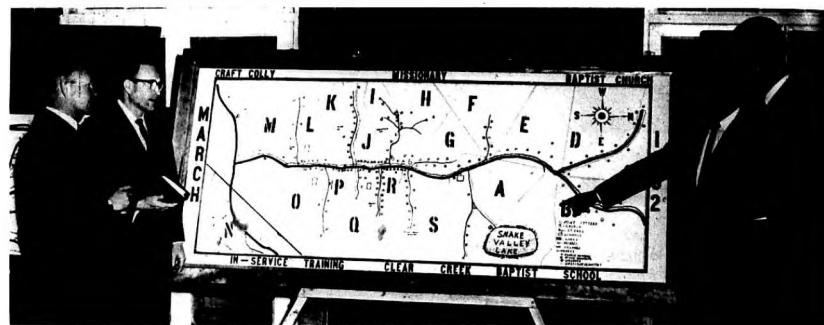
on Sunday and throughout the week the knowledge gained in the classroom.

Years of study and experience are passed on to the students by dedicated teachers. J. W. Lester is director of the in-service training department at Clear Creek Baptist School. Lester has served Southern Baptists for many years as pastor, teacher, and denominational servant. He is serving at Clear Creek in connection with the in-service

training ministry of the Home Mission Board.

The in-service training for the school year ending May 14, 1962, touched pastors of churches, those in the mission work, and students in institutional services. Results included 437 accepting Christ, 228 baptisms, and 59 revivals.

Those at Clear Creek Baptist School believe in being "doers of the word and not hearers only."



IN-SERVICE TRAINING AT CLEAR CREEK Baptist School in Pineville, Kentucky, is discussed by leaders in the denominational emphasis, from left, Lewis Newman of the Home

Mission Board; J. W. Lester, director of the ministry for Clear Creek; Dean Perkins, a student pastor, and D. M. Aldridge, president of Clear Creek.

Baptists Warned Against 'Nationalism' Of Churches

A warning against "religion from the government platter" was issued by C. Emanuel Carlson of Washington, D.C., before the triennial meeting of the Baptist Federation of Canada at Calgary, Alta.

Carlson, executive secretary of the Baptist Joint Committee on Public Affairs, said that in these "cold war" times churches were being "enslaved with nationalism."

He declared churches were being "nationalized" against communism and in the process were losing their own liberties.

Canadian Prime Minister John Diefenbaker, speaking as a Baptist layman, urged missionaries to increase distribution of Bibles and other Christian literature in underdeveloped countries to counteract communism.

He said communist propaganda had gained powerful footholds in lands where Christian reading had not been made available.

Another speaker, Roy Cook of Toronto, contended that the church today has become a "master of trivia." Congregational reports, he said, give the impression that the church's mission is merely to set up bowling leagues and paint church facilities.

Church members, Cook said, have forgotten that Christianity's mission is to witness for Christ everywhere. Christians, he added, must have more concern for the tremendous problems facing the world, such as hunger, poverty, moral degeneration, illiteracy and the struggle for equality.

Formed 15 years ago, the federation comprises the Baptist Convention of Ontario and Quebec, Maritime United Baptist Convention and Baptist Union of Western Canada.

Elected federation president was A. J. Langley of Moncton, N.B. Vice-presidents are Edgar Bailey of Westmount, Que., and George Edwards of Edmonton, Alta. Re-elected general secretary-treasurer was R. F. Bullen of Brantford, Ontario.

forsake Him

The story of Seferino Jajola, as told by his son



NO Indian Pueblo is a hotbed for Christianity. Each Pueblo boasts a Roman Catholic Church and often several Indian pagan ceremonial headquarters. In the shadows of these structures multitudes live in darkness. Some welcome the dawning of a new day while others would throw up a blanket curtain to prevent its light.

Out of this background my parents emerged into the light to walk with God. The road was difficult, but He who said, "I am the light of the world... he that followeth me shall not walk in darkness," was their traveling companion.

Looking back at Christianity's beginning in Isleta Pueblo I marvel at the success of the faithful witness of missionary C. W. Burnett, who will always remain in my memory as a star of the first magnitude in the galaxy of God's evangelistic stars. This story owes much to this man whose determination to see men saved kept him true to his calling in the face of all opposition.

Fulfilling one last assignment and passing the torch to my father, whom he had led to Jesus, this missionary was called home.

The combined decision of my father and mother, different only in point of time, detonated the powder keg of religious persecution, from which their children were not excluded. My family paid the price for Christianity, but it is a part of Christian discipleship to be willing to suffer gladly.

This is not a hastily drawn conclusion, but one which I learned to recognize through repeated verification. I

accompanied my father to every tribal court, though not in person. I was present to hear the rancorous voices of Roman Catholic priests and nuns who disturbed our Sunday services more than once. I felt rejected by my peers at a time when no price seemed too great for acceptance. I felt acute disappointment when I discovered that the traditional Indian tribal family idea had conformity as its condition—and ostracism as the consequence for nonconformity.

I saw Satan at work and I was grieved. Inevitably my boyish mind questioned, "Is it worth it? Should my father defend his right to be different at all cost?"

He answered these with a positiveness etched on the mind of his son if not on that of his enemies, when in one of his many court appearances, he courageously declared, "Do to me what you will, but God forbid that I should forsake my Lord."

The trials were not without value; they burned on my father's heart the imperative command of our Lord—"Go." He gave not only himself, but also his vacant house, which continues to be used as a place of worship.

God was not through, for the same fire which branded my father for Him, branded me for a similar purpose. I cannot remember when I was called for I cannot remember when I was not called. I remember preaching to a congregation composed of my brothers and sisters, as a childhood game, before my public profession of faith at the age of twelve. I remember the seriousness with which a decision for Christ was made

in one of these miniature services. I know of no better proof of a man's calling than the power of the Holy Spirit working through him, taking the people by the heart and leading them to Jesus; therefore, God must have had a plan for me even then.

Recovering from the frustration and waywardness fomented while serving in the U. S. Navy, I recognized that God's time to be resolute had come. I left my native New Mexico to pursue my formal education at Acadia Academy, Louisiana College, and Southwestern Seminary.

The Indian village that was desperately determined to stamp out the fire of evangelistic witness was unaware that the flames had spread. This revelation did not occur until 11 years later when I returned in October, 1958, with my wife and two children (now three) to begin our missionary service under the Home Mission Board. I was thrilled at the prospect of furthering my training by sharing a common task with my father.

But God had other plans. The man who for twenty-six years had weathered the storms of human persecution had another battle to fight—leukemia. He entered into the Land of Life and Light in February, 1959.

For the first time the saying of John Wesley, "Our people die well," took a definite meaning as I watched my father. Rational to the end, he stood on the doorstep of heaven and preached his farewell sermon. Parting his index finger about a quarter of an inch from his thumb, he said, "Heaven is just this far away." Then stretching out his hand

in a hand-shake gesture, he said, "How do you do, how do you do," followed by an explanation, "There is a joyful meeting in heaven and I shall soon be in it." Death to him was an appointment with God to which he reverently answered, "Come Lord, I am not afraid."

Realizing that his type of preparation is necessary for a successful appointment with God, I listened as his missionary spirit bade me focus my attention upon the many Indians who were arriving and departing from the hospital in which he was a patient. He charged me not to grieve for him, but for the lost multitudes, to point them to the "Jesus Way," his favorite expression. He passed the mantle on to me with a

benediction, "Love our great Southern Baptist Convention. Love our dear Home Mission Board. They stand for life. They gave us life. Serve well. Thank them for me and may God bless them."

Surely, "God forbid that I should forsake my Lord," was not without merit or wisdom.

The negativeness of religious bigotry was proven by his enemies' refusal to accept his relationship to Christ attested to by his walk with God through all crises, including death.

Those who had anticipated a recantation, pacified their disappointment by saying—as it was reported that a Ro-

man priest said the Sunday following my father's funeral—"Seferino Jojola is dead. The voice of Baptists is now silent."

The irony of this report was that at the time it was being made, I was in the pulpit which my father had vacated preaching the glory and hope that is in Christ Jesus. The voice of Baptists is not dead nor will it die. Recently, I had cause to rejoice approvingly and reassuringly as my boys announced to me in their individual ways, "I think God wants me to be a missionary."

Tony Jojola

Albuquerque, New Mexico

ENGINEERS FROM GEORGIA TECH who were appointed as summer missionaries by the Home Mission Board point out their field of service. They were among 600 students who were appointed. From lower left and back around the globe,

they are Jim Bennett to Arizona, Eddie Farah to Washington, Boyd Moore to Colorado, Donald Purvis to North and South Dakota, his twin, Ronald, to Michigan, Sam Shelton to Pennsylvania, and Billy Nowell to Ohio.



Seminary Extension in Western North Carolina

By Mrs. J. Alton Morris
Andrews, North Carolina

*The work of Alton Morris
in training the ministers
and laymen through semi-
nary extension is told
here. Morris died in May
from a heart attack*



A PECULIAR and vital spiritual need of the mountain region of western North Carolina is adult Christian education—as a tool to better communication, better understanding, and greater progress in the Kingdom of God.

According to the 1960 census, less than one third (32.2 per cent) of the state's population over 25 years of age has finished high school. Only 58.5 per cent has completed the eighth grade, and only 6.3 per cent has finished four years of college. The median education for the state's adult population is the equivalent of a ninth grade education.

Some 70,000 adults in North Carolina have had no schooling at all, and nearly 400,000 have received less than five years of formal education. Many laymen and ministers alike have a great appetite and thirst for more knowledge and truth.

Seminary Extension work in Region 10 attempts to meet these specific needs in seven associations with 244 churches and missions.

Of the many pastors who lead these churches, 150 have no formal education past the grammar grades or high school. Consecrated and hard-working, some of them are employed in secular jobs in addition to their church work. Many have a great desire for more education.

Laymen and women are responding to this opportunity. In the eleven Seminary Extension centers now in operation, 323 people are enrolled: 53 Baptist ministers, 51 laymen, and 162 women. In four centers, the North Carolina Woman's Missionary Union pro-

vides courses for women in Bible study, missions, Woman's Missionary Union organization and history. Enrolled in the four General Baptist centers (Negro) are eight ministers, 14 laymen, and 35 women.

New Testament, Church History, Religious Education, Old Testament and Woman's Missionary Union are among the courses taught.

Clyde Rector, a layman in the First Baptist church of Andrews, N. C. is one of the most active students in the entire program. He says, "I only wish more of our people would attend the classes and find how wonderful it is to

study and learn more of the Bible."

Last year Mr. Rector studied New Testament and Old Testament at the Murphy Seminary Extension Center. This year he goes to Murphy on Thursday night to study New Testament and Church History. On Tuesday nights he goes to Robbinsville to study Old Testament and repeats New Testament, which is taught by his pastor. He attends two centers each week, carries on his regular work as maintenance superintendent of the District Memorial Hospital, carries a full load at his church where he is a deacon, assistant director

(Continued on page 25)

Indians speak about extension

"It (Seminary Extension center work) brought before us the fact of missions and the missionary training of our young people."

Mrs. Nan Smith

"I thought I was pretty well versed in New Testament until I started studying it in the Seminary Extension class this year. The center has showed me a better way to study and has given more light on what I studied."

"As to the course on preaching, when I began I hardly knew what the word homiletics meant. I found out the different methods of preaching—textual, expository, topical sermons, etc. etc. In preparing a Sunday school lesson it has been a great help to me."

"In fact, everything I have learned has helped me and I feel has helped lay people to have more confidence in testimony, in taking part in services, fellowship, etc. I hope to have more courses and at this time cast my vote to have another in the fall."

Mrs. Oliver Smith

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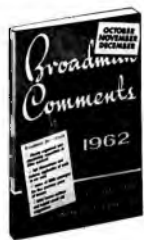
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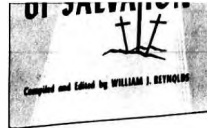
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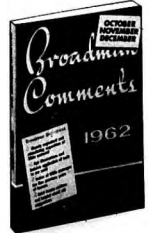
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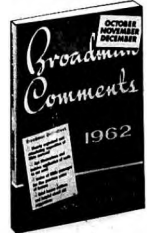
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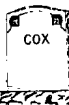


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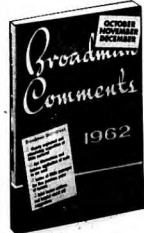
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Ybarra, Bill and Mrs. (Sp.) 1834 York, Abilene

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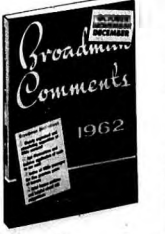
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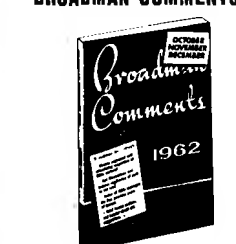
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Director of Missions
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20,000 of the goal in the 30,000 Movement were to be mission stations, often of a sort that would not become churches. Many of them were to be missions in institutions of various sorts. Here is one that has been operating for about three years. It is sponsored by First Baptist Church, Neosho, Missouri, where Merle Bandy is pastor. Edd Miller, a deacon, leads these men in Bible study. He tells us that some three years ago a group of men, employed by North American Rocketdyne Division, Neosho, who worked the evening shift and were unable to attend their churches on Wednesday for prayer services, began a study of the Bible; and for three years, five nights a week, this study has continued.

Two years ago Edd Miller, who was one of five who helped start the study sessions, asked the group if the Sunday school lesson shouldn't be taught on Friday to prepare them for the Lord's day. It was agreed and Edd has taught the Sunday school lesson each Friday night since that date.

The men meet in a room at the rear of the cafeteria at the plant. They are most grateful to plant management for

the interest they have shown in providing the meeting place. As the picture shows, the men meet during lunch period and while eating lunch they are being taught. On other nights than Friday they study the Bible, and the pastor indicates that sometimes they use one of the Bible study books in First Baptist Church as a guide for their own personal study at home. He says that 46 awards have been issued through their church for the men who desire to receive the credit.

About a year ago the pastor states that his church invited the men in to enjoy the Sunday evening supper at the church. They brought their families for the evening and the quartet from the plant provided special music. The other picture shows the quartet in action. The pastor says they are planning for another Sunday evening supper in the near future.

Of course, it is understood that Rocketdyne Corporation has no official connection with the class and has been involved only to the extent of providing a place for the men to meet.

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Rosh Hashanah, which in Hebrew means "first of the year." Rosh Hashanah is one of the two most important Jewish holidays called the High Holidays. These are sometimes the days of Awe (Lev. 23:24 and Num. 29:1). The other High Holiday is the Day of Atonement which is called Yom Kippur, which comes ten days after Rosh Hashanah (October 8).

There are many legends concerning Rosh Hashanah, many of them are very interesting, but it is true that on this day Jewish people do resolve to live better lives and do pray for forgiveness and a year of peace and happiness for the world.

Many people in Orthodox and Conservative synagogues celebrate Rosh Hashanah for two days in accordance with ancient tradition, but the Reform members usually only observe one day.

While Rosh Hashanah is not accompanied by the gay merry-making which marks Jan. 1, it is not by any means

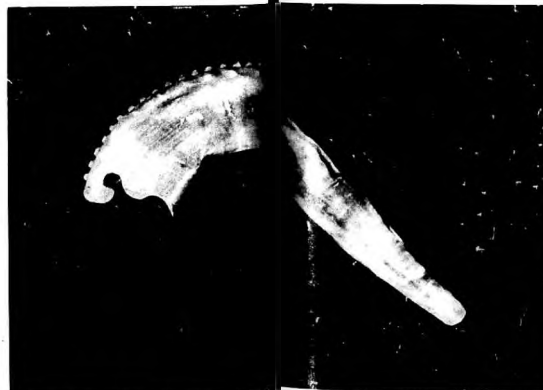
a somber or sad holiday. As a matter of fact, Jewish tradition declares that it should be a merry one, for Jews are convinced that sincere prayer and good deeds do find favor in the eyes of God. Therefore, they are hopeful through their belief in God that the year which begins on Rosh Hashanah will be a good and happy one.

On the eve of the holiday, the children gather with their parents in the synagogue for song and prayer to God. The cantor, often assisted by a choir, leads the congregation in song, chanting the prayers in Hebrew and in English so that all may participate. Many High Holiday prayer books contain English translation alongside the Hebrew text, so that even though the cantor or congregation may be reciting the Hebrew, everyone can follow and understand.

After the prayers on the eve of Rosh Hashanah, everyone returns home for the festival dinner. The father recites the Kiddush, a blessing over the

holiday cup of wine, and gives some to each member of the family. One of the beautiful customs of Rosh Hashanah is the eating of an apple or some other fruit dipped in honey, to express the hope that the coming year may be full of sweetness.

On Rosh Hashanah morning, prayer services are again held in the synagogue. The congregation prays to God that all the peoples of the earth shall be brothers and that wickedness and tyranny shall pass away like smoke into the sky. During the service a section is read from the Bible. The Bible is not an



ordinary printed book, but a parchment scroll, written by hand. When it is closed it is covered with a velvet cloth. This scroll is called a Sedar Torah and contains the first five books of the

HOME MISSIONS

Bible in the original Hebrew. The scripture reading assigned to Rosh Hashanah is divided into several sections and it is an honor for members of the synagogue to be called to the reading desk to take part in the public reading of the scripture. The Bible reading and prayers are an important part of Rosh Hashanah.

However, ask any Jewish boy what he considers the most important ceremony of the day and he will certainly reply, "The blowing of the SHOFAR." The SHOFAR is made from the horn of a ram. It has a loud and piercing sound and was used in ancient Israel to call the people together for purposes of war or for peaceful assemblies. The striking cry of the ram's horn calls upon worshippers to repent any misdeeds and reminds them that the Kingdom of God can be reached in their personal lives and hearts. It is a reminder for the people of the need for doing good and living a decent and God-fearing life. Either just before or right after the SHOFAR sounding the rabbi delivers a sermon in keeping with the holiday. After the services everyone returns home for a pleasant holiday dinner. In Orthodox and Conservative synagogues services are held the second day following the pattern of the first day.

A good suggestion is to send your Jewish friends a New Year's card and invite them to the activities surrounding

Preparation Week, September 24-30 with special emphasis on hearing your preacher preach.

William B. Mitchell

September, 1962

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Alaskans Celebrate With International Party

By Mrs. John R. Isaacs
Missionary, Fairbanks, Alaska

An International Party at the Native Baptist Mission, Fairbanks, Alaska, was given in honor of our foreign-born literacy students who have been studying English and citizenship. Flags were displayed representing the country of each student. Sixteen of the 28 students were present, many with their husbands and families. They were from Germany, Japan, Mexico, Spain, Puerto Rico, Korea, Czechoslovakia, Yugoslavia, and Eskimos from Alaska. Nigeria was represented by Joe Okedaro, a graduate student at the University of Alaska.

Many students were dressed in native costumes, and each brought dishes of food typical of their country.

A demonstration of the use of the Laubach materials was given by Mrs. James Whipple, associational WMU president, and one of her Spanish students, Mrs. Iberia. When Mrs. Whipple began teaching her, she had an interpreter, because Mrs. Iberia knew only "hello." The extemporaneous speech Mrs. Iberia made was inspiring—"Ladies and Gentlemen, when I come to Alaska,

I not speak English. But now, I speak little bit. Thank you!"

Ineko Robbins, one of the Japanese students, who has been saved and baptized, presented Arthur B. Rutledge, director of the division of missions of the Home Mission Board, a scroll thanking the Home Mission Board and the area churches for the literacy ministry. The "Thank You's" were written and signed by each student in his native language.

Two years ago the literacy ministry was started in Fairbanks by having a workshop. The WMU of the Tanana Valley Baptist Association has taken literacy as a community missions project for the past two years. During the first year 12 were enrolled in classes. In this group was "Uncle Tom Willock," an 84-year-old Eskimo who learned to read well enough to read John 3:16 and Psalm 23. (He died in July of 1961.)

This past year, work has included the foreign-born—"the stranger within our gates..." who wanted to learn to read, write, and speak English or to study citizenship. Mrs. Andrew J. Hall has led in enlisting

ARTHUR B. RUTLEDGE, director of the missions division of the HMB, is presented a scroll by Ineko Robbins, a Japanese student, in behalf of the literacy students at Fairbanks, Alaska.



Thanks from Alaska

We want to thank the Home Mission Board for making it possible for us to go "outside," as the Alaskans say when you go to the smaller states!

Also, we want to thank two wonderful "summer missionaries" who are taking care of the mission while we are down South.

These summer missionaries are John and Flora Klepac. They are missionaries wherever they live. John Klepac is a M/Sgt. in the U.S. Army, and he has worked faithfully in a Baptist church wherever he has been stationed. At present, he is chairman of the deacons at Calvary Baptist Church, Fairbanks.

Flora Bell Klepac is the daughter of a Baptist preacher, the late H. C. Bell. She was born at Henegar, Alabama. Later she moved with her family to Tuscaloosa, Alabama, where she attended the University of Alabama. She teaches school and works faithfully in a Baptist church wherever her husband is stationed. At present, she is superintendent of the Primary department in Sunday school and Training Union.

Not only will the Klepacs be taking care of the mission, but Mrs. Klepac will be teaching citizenship to Mitzi Walters, a Czechoslovakian, who has been saved and baptized because she was contacted through the literacy ministry.

John, Lillian, and Johnny Isaacs
Fairbanks, Alaska

students. Her parents came from Switzerland. When she started to school she could not speak English. Also, she was formerly a Catholic. Her language and religious background have helped her to witness to these students. Many of the students and members of their families have been saved and baptized, because someone cared enough "to teach" them.

Rev. and Mrs. O. W. Marson started the literacy work at Ft. Yukon. Missionaries Don and Marian Rollins, continue to teach the Indians. Mrs. John J. Thomas at Kotzebue has been teaching six Eskimos who are over 65 and all are Christians.

Missionaries Mike and Virginia McKay have used some literacy materials in the Native Baptist Training School at Anchorage.

Indeed, "Blessed is he that readeth..." Revelation 1:3. Pray for literacy missions in Alaska.

Excerpts From a Literacy Worker's Diary

By Jerry Lytle
Tyler, Texas

ONE day in 1960, during a School of Missions in Tyler, I opened the door of one of our churches to hear a stalwart pioneer of the cross, nearing retirement age, just finishing his message. I shall never forget his words. With his Bible clutched tightly and lifted high, he said, "I would rather be able to teach someone to read the Word of God than anything I know!" I had a strange, over-whelming feeling that God had timed his words just for me.

In October, 1960, I enrolled in a literacy correspondence course from Baylor. Illness delayed my first literacy class until July 13, 1961. With the help of Dennis Barnes, the hospital chaplain, and Ina Goff, volunteer coordinator, I enrolled eight in my first class at the East Texas Tuberculosis Hospital near Tyler. The following week, I enlisted the help of a Christian friend, Mrs. Carmen Weaver.

The classes meet one hour weekly, and are opened with scripture reading and prayer. We feel this is of vital importance in lifting up Christ to the new reader.

By July 27 we had enrolled ten. On September 14 we helped a member of our class write her first letter. What a thrill that was!

On September 28, Carmer Weaver took over the leadership of the first class, and I conferred with Mr. Barnes about starting a second. I ordered materials to begin.

Since September, I have spoken to several Women's Missionary Union groups in our local churches and the Lord is laying the work on many hearts. Literacy work has been accepted by several groups as a phase of their community missions program for the new year. The women are purchasing materials for new readers; some are making literacy posters; others are going regularly to the hospital to help. Mrs. Ruth Hood and Mrs. Nona Gladish are among these.

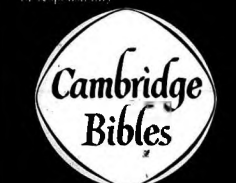
October 26 was a wonderful day at the hospital. We visited 68 patients and

(Continued on page 26)



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AMONG THE MISSIONARIES

VBS Success in Panama

"The two-week Vacation Bible school at Calvary Baptist Church, Calle 'N', San Miguel, Panama, emerged as a huge success," said Pastor L. A. Sealy. Many children of the church school and of the immediate community attended. The school, toward which many children and youths look during their summer vacation, contributes to reducing juvenile delinquency in the area by exposing and introducing boys and girls to a better life in Christ through worship, wholesome play, crafts, singing, and fellowship.

The picture shows Robert Jones carrying the Christian flag, Gloria Blackburn with the Bible, and Carlos Skeete with the flag of Panama in the procession which always started the joint worship service each day.



Where Highway One Ends

I don't know where Highway One begins, but where it ends is a familiar place. Once while driving along this highway, my wife remarked, "The scenery is beautiful along these bayous, but I hope the Lord never sends us to a mission field in this country."

At that very moment a group of Christians in a small mission church were praying that God would send them a French-speaking missionary.

The church called us, and we accepted this place of service located at the end of Highway One. It seemed just like a foreign country. The climate, the country, or should I say the water, is so different. We can look out of any window of the parsonage and see water and more water. The people differ—in looks, in language, in occupation and in standards.

The French-speaking Indians in this area are, for the most part, living in a world of their own and are satisfied to be left alone. Their racial background, superstition, ignorance and fear isolate them from the outside world.

The majority of the adults have little or no education and are satisfied that their children grow up just the same.

Fear is one of the greatest problems we face. Ones who might be interested in learning the truth according to God's word are forbidden by the Catholic

priest.

The majority of the people in the bayous fish for a livelihood. They have no education or training for any other kind of work. The fishing business is bad much of the year, and they are out of work. This situation puts the people in need of food and clothing, but this does not compare with their need of God's love.

We try to minister to the Indians' physical needs with food and clothing. We try to minister to their spiritual need by telling them of Christ who loved them so much that he gave his life for their sins.

Many times the last dime is used to play a game of cards or to buy whiskey while children go hungry or in need of medical care, shoes or clothing.

We had not been in this community very long when early one cold, rainy morning we heard a knock at the back door. I went to the door and found a little girl, we'll call her Marie. She stood there in some old clothes with a pair of old rubber thongs held together with safety pins.

"Mr. Dan," she said, "Mama say if you got some shoes for me and my sister, we got no shoes and can't go to school this morning."

I took her upstairs in the mission building to our storeroom. A couple of

boxes of used clothing had arrived the day before. We found a pair of shoes for Marie and her sister and also a pair for her little brother. She said, "Thank you," and was on her way.

Later that day my wife called me to look out the window. She asked if that weren't Marie's mother's car in front of the big store across the road which we all know to be a front for a place to gamble and play cards. We learned later that this woman used the money she had to play a game of cards while her children were out asking for shoes.

Marie's daddy earns about \$2500.00 a year, but most of it goes for drinking and gambling while the family lives in a shack without many of the necessities of life.

During the Foreign Mission Week of Prayer, we reminded the children to bring their mission offering. Our oldest daughter, 15, teaches a class of Primaries in Sunday school. She had told her children to be sure and bring their Lottie Moon Christmas offering on Sunday. When she took up the offering, Marie said, "I had thirty-five cents, but I had to give it to Grandma to buy whiskey, so I don't have an offering."

When I drive on the Island and look at the twisted oak trees, I think how much like the people they are. They are as hard and firm in their ways as

the oak tree is hard and firmly rooted in the earth. They are twisted in their way of life and warped in their way of thinking. Their growth as human beings and even more as Christians is hindered by superstition and fear, as the oak tree growth is hindered by the breeze from the salty water of the Gulf of Mexico.

We pray that as we labor here, many lives will be touched by Jesus and made straight so that they may glorify him.

Daniel Dufrene
Grand Isle, Louisiana

Extension

(Continued from page 15)

of Training Union, teacher of a group of Junior boys in Sunday school, and faithful in attendance.

One of the ministers most eager to take the courses was Fred B. Lunsford of Marble, N. C., now moderator of the Western North Carolina Association. A graduate of Andrews High School, he is now a machinist in a knitting mill and pastor of Little Brasstown Baptist Church in Brasstown. One of the stronger rural churches in the area, it is full time and recently built an attractive building with good facilities.

"It is impossible for me to thoroughly explain what the Seminary Extension work really means to me and my church," says Mr. Lunsford.

"Since the Seminary Extension work has been reorganized in Murphy I have again been attending, and as a result, I feel a clearer insight into the scriptures, a deeper spiritual relation with my fellow ministers and laymen as well as a closer relationship with God."

Brother Lunsford will be among the first group to receive a certificate in Pastoral Training in the near future. This is the certificate given upon completion of an entire series—16 courses as required by the Seminary Extension Department. He is in the process of completing 14.

This is the second year that this work has been in operation. The number of people attending the centers, courses taught, and number of centers have all grown. In October, 1961, there were 323 enrolled, 11 centers, 20 courses taught by 19 teachers. The teachers testify that the quality of the students' work is improving. They are more at ease and show more participation and interest. Pray that the work may be established deeper in the minds and hearts of the people.

September, 1962

HOME MISSIONS

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Donald Lee Loving appointed associational missionary for Arizona and Nevada. Native of Stilwell, Oklahoma. Holds B.A. degree from Oklahoma Baptist University and B.D. degree from Golden Gate Baptist Theological Seminary. Married and has two children. Birthday 8-6.



William Paul Payne appointed superintendent of city missions for Greater Dayton, Ohio, association. Native of Lebanon, Kentucky. Holds B.A. degree from Georgetown College and B.D. degree from Southern Baptist Theological Seminary. Married and has daughter. Birthday 7-28.



Ted Eugene Cromer appointed pastoral missionary for Monroeville, Pennsylvania. Native of Hominy, Oklahoma. Holds B.A. degree from Oklahoma Baptist University, and B.D. degree from Southwestern Baptist Theological Seminary. Married, two children. Birthday 1-23.



Roger James West appointed for Spanish work in Sweetwater, Texas. Native of Abilene, Texas. Holds B.A. degree from Oklahoma Baptist University and B.D. degree from Southwestern Baptist Theological Seminary. Birthday 12-29.

Excerpts

(Continued from page 23)

listed ten prospects for our second class. One, an elderly mother of nine, felt she was too old to learn to read, until we challenged her to feel otherwise. Although she has had to learn muscular coordination in order to hold a pencil, she is one of our most persistent, faithful, and promising pupils.

At our first meeting of the second class we enrolled nine of the ten prospects, and the enrollment has grown steadily. On November 16 we had 16 present with 19 enrolled and Mrs. Weaver's class has continued to grow. As a result of the growth of these classes, we plan to organize other classes as rapidly as we can train leaders. Some of

the hospital patients who are literate are training now to teach others.

On November 30, a new enrollee thrilled our hearts when she remarked, "If I can just learn to read my Bible, I'll be so happy."

On December 13, a letter came from my little Spanish pupil at the hospital, a letter which God would use to fulfill His plan in a life.

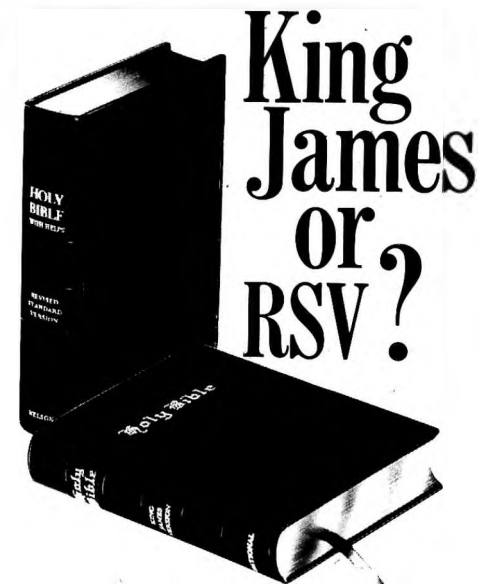
I had consulted this young woman's doctor about the possibility of letting her teach Spanish to a small group, using the Laubach method. Her physician expressed his pleasure over the literacy program at the hospital, adding that it is one of the finest rehabilitation programs he has seen, and consented to let the patient teach. The patient had been overjoyed at the prospect of teaching her native tongue; but as the time

drew nearer, she was overcome by a feeling of fear and inadequacy.

Could this be God's message to me? I had sought to share my Saviour with her for several months, now. Could it be that God could use this incident to win her to Christ? The following day I had the joy of leading her to Jesus—my first witnessed conversion to Christianity via literacy.

Now, my little Spanish friend has found an inner source of strength. With the help of Carmen Weaver, who has some knowledge of Spanish, she leads her class with serenity and calmness.

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Autrey Preaches in Crusades In Oklahoma, South Carolina



Lawton, Oklahoma

More than 1,351 decisions, including 258 on profession of faith in Christ, were reported in Lawton, Oklahoma, following a 15-day evangelistic crusade led by Evangelist C. E. Autrey of Dallas.

A peak attendance of 8,000 was reached on the closing night, despite threatening rain. "It was the largest group ever to gather for a religious service in southwestern Oklahoma," observers reported.

Autrey, director of the evangelism division for the Home Mission Board of the Southern Baptist Convention, re-

ported Mayor Wayne Gilley of Lawton spoke at the opening of the revival, and he proclaimed one day, "Crusade Day" for the city.

Ray Atteberry of Lawton, associate editor of the Lawton Constitution, said, "This helped put God back in the headlines in all of southwest Oklahoma." Papers gave the series of meetings front page space.

Twenty Baptist churches of the Lawton area cooperated in the crusade, and reported 213 people had joined while the crusade was in progress. These in-

cluded several Buddhists converted during the services.

"This was truly a great revival," reported H. Tom Wiles, pastor of the First Baptist Church. "I shall see the results of this in my church in the months to come."

Music, including a 650-voice choir, was under the direction of J. N. McFadden of Lyman, South Carolina. M. S. Paul McCray of Fort Smith, Arkansas, was pianist. Dr. Donald Potts, pastor of Central Baptist Church, was chairman of evangelism and Rev. John J. Evans was the associational missionary.



Pickens, South Carolina

A total attendance of more than 50,000 and in excess of 40 decisions were reported as the results of a two-week evangelistic meeting in Pickens, South Carolina, led by Evangelist C. E. Autrey of Dallas.

The small, semi-rural community in northwestern South Carolina has only 2,000 residents in its incorporated limits and another 1,000 immediately adjacent. Thirty-two of the area's Baptist churches supported the revival.

"This was the greatest thing ever to hit Pickens," a number of civic leaders, including the mayor and public school superintendent, commented.

The residents of the county swelled attendance to more than an average of 3,000 each night of the first week, and to 4,000 the second week. Each Sunday night there were more than 100 percent.

Many of our people drove 50 miles, both ways, and served

as counselors every night," Ewell Payne of Pickens, associational missionary, said. "This crusade proved that the semi-rural areas can have a great crusade."

Leading the singing for the services was J. N. McFadden of Lyman, South Carolina.

Autrey, who is director of the evangelism division for the Home Mission Board of the Southern Baptist Convention, commented, "There was a deepening of spiritual life. One night a man who thought he had committed the unpardonable sin was converted. He immediately began working to bring an 80-year-old man under the influence of the gospel. He succeeded, and the last night of the crusade the elderly man was saved. Experiences like this characterized the meeting."

Payne reports that 75 percent of the people who made decisions at the crusade have made them in the churches since the close of the meeting.

Brown Named Secretary for Military Ministries

Willis A. Brown of New Orleans was named secretary of military personnel ministries in the chaplaincy division of the Home Mission Board of the Southern Baptist Convention.

Brown, pastor of Calvary Baptist Church in New Orleans for six years, assumed his new duties August 1.

With the chaplaincy division he will encourage churches to give spiritual preparation to and keep contact with their military related personnel and dependents throughout pre-induction, service, and post service experiences.

He will also enlist churches near military centers to minister to military personnel and their dependents through a church-contact ministry.

In announcing the election, George

W. Cummins of Atlanta, director of the chaplaincy division, said, "Brown is well qualified for this work because of his background and experience as a military chaplain, as a successful pastor, and as a denominational leader. He is a minister with a missionary heart."

Brown, a native of Pontotoc, Mississippi, was educated at Mississippi College in Clinton and at Southern Baptist Theological Seminary in Louisville. At the seminary he received both the master's and doctor's degrees in theology.

He was pastor at Tioga Baptist Church in Tioga, Louisiana, for seven years before going to New Orleans. During World War II he served five years as an army chaplain and presently holds rank of Lt. Colonel in the U. S. Army Reserves.

In denominational life he served on the executive board for Louisiana Baptist Convention, and was moderator of the New Orleans Baptist Association.

He and Mrs. Brown, the former Ruby Taylor, have a son, Willis Alfred Jr., 19, and a daughter, Ruth Anelle, 16.

Missionary Ted York Dies in Oklahoma

Theodore H. (Ted) York Sr., 59, missionary to the Indians of Canton and Seiling, Oklahoma, died of a heart attack at his home in Canton, Oklahoma, June 21. The day before he had ended a week's service at Mills Creek Baptist Indian Assembly, D. C., Oklahoma.

York, a native of Marietta, Georgia, had served as a missionary of the Home Mission Board of the Southern Baptist Convention for nearly 20 years, part of the time with Italians in Tampa, Florida. In Oklahoma he was also employed by the Baptist General Convention of Oklahoma under the cooperative agreement between the state and the mission board.

He was first appointed a missionary in 1943, and moved to Oklahoma in 1957. Funeral services were held in Canton, and burial was in Tampa.

Survivors include his widow, the former Carolyn Patch of Tampa; son, T. H. (Ted) York Jr., Tulsa; daughters, Mrs. Edward Davis, Tampa, and Mrs. Leroy Coggins, Ithaca, New York.

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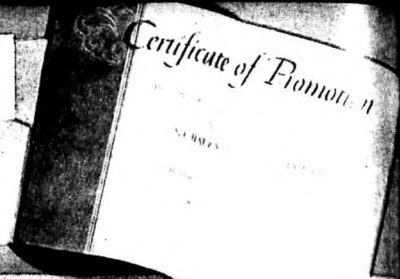
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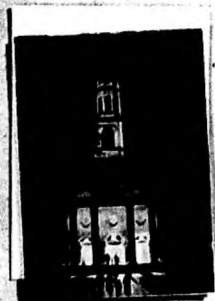
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